

తృత్వాద పద్మయుగళమ్ శ్రేయోనిస్సక్త మానసా  
విస్మజ్యోభయతః సంగం బ్రహ్మద్యాస్సముపాసతే ||--4-16

त्वत्पाद पद्मयुगलम् श्रेयोनिस्सक्त मानसा  
विसृज्योभयतः संगम् ब्रह्माद्यास्समुपासते ||-4-16

tvatpAda padmayugaLam SrEyOnissakta mAnasA  
visR^ijyOBayata@h sangam brahmAdyAssamupAsatE —4-16

O Lord! In order to serve You with Your blessed Grace, the Deities like *brahma* and other devotees as well are giving up the desire for family life and the associated happiness as well as the *purushArthAs* (i.e., *dharma*, *artha*, *kAma* and *mOksha*). All of them are worshipping You with sincerity and austerity. O such a supreme Lord *vEmkaTESa*, I always pray to You!

మాహాత్మ్యమ్ కేన సందృశ్యమ్ రమాయా రమణస్య తే  
యత్కించిత్ ద్రష్టమిచ్ఛామి మాయినోఽమాయినశ్శుభమ్ ||--3-17

माहात्म्यम् केन संदृश्यम् रमाया रमणस्य ते  
यत्किंचित् द्रष्टुमिच्छामि मायिनोऽमायिनश्शुभम् ||-4-17

mAhAtmyam kEna samdR^iSyam ramAyA ramaNasya tE  
yatkimcit drashTumicCAmi mAyinO@2mAyinaSSuBam —4-17

O Lord, the One who plays amorously with the Goddess *lakshmi*! You as per Your own wish, You assume an *avatAra* and create lust in the world. Yet You do not generate lust in the souls of the devotees. Is it possible for anybody to look at Your blessed greatness and Grace. O such a supreme Lord *vEmkaTESa*, I always pray to You!

సర్వప్రాణి హృదావాసమ్ వాసుదేవమ్ జగద్ధితమ్  
శరణ్యగ్రమ్ దేవదేవమ్ ప్రధానపురుషమ్ భజే ||--4-18

सर्वप्राणि हृदावासम् वासुदेवम् जगद्धितम्  
शरण्याग्रम् देवदेवम् प्रधानपुरुषम् भजे ||-4-18

sarvaprANi hR^idAvAsam vAsudEvam jagaddhitam  
SaraNyAgram dEvadEvam pradhAnapurusham—4-18

O Lord! You reside in the hearts of the entire creation. You are omnipresent in the universe and hence, You are called *vAsudEva*. You are the well wisher of the universe as well as the best one among the protectors of the universe. You are the Lord of Deities like *brahma*, *rudra*, etc. You are the greatest One amongst the existing as well as the perished ones. O such first and foremost Lord *vEmkaTESa*, I always pray to You!

నమోఽవ్యక్తాయ సూక్ష్మాయ పరాత్పరతరాయ చ  
జగత్కారణకర్త్రే చ సాక్షిణేఽక్షయమూర్తయే ||--4-19

नमोऽव्यक्ताय सूक्ष्माय परत्परतराय च  
जगत्कारणकर्त्रे च साक्षिणेऽक्षयमूर्तये ||-4-19

namO@2vyaktAya sUkshmAya parAtparatarAya ca  
jagatkAraNakartrEca sAkshiNE@2kshayamUrtayE —4-19

O Lord! You are imperceptible to the external senses and organs of a being (i.e. You are only perceivable to some extent via the *vEdic* and divine wisdom level of the individual). You are omnipresent and You reside in the living beings as the smallest particle. You are superior to the great Deities like *brahma* as well as *lakshmi*. Even the mightiest Deities like *brahma* pray to You, the ever lasting One, the creator, the sole witness of the events that are occurring/occurred/will be occurring in the universe. O such a supreme Lord *vEmkaTESa*, I always pray to You!

నమస్తే వాసుదేవాయ నమః సంకర్షణాయ చ  
ప్రద్యుమ్నాయానిరుద్ధాయ యోగిహృద్వద్మవాసినే ||--4-20

नमस्ते वासुदेवाय नमः संकर्षणाय च

प्रद्युम्नायानिरुद्धाय योगिहृदपद्मवासिने ॥-4-20

namstE vAsudEvAya nama@h samkarshaNAya ca  
pradyumnAyAniruddhAya yOgihR^idpadmavAsinE —4-20

O Lord! You grant *dharma*, *artha*, *kAma* and *mOksha* to the devotees and hence, You are called *vAsudEva*. You are *samkarshaNa* because You take away the grief and distress of the devotees. You are *pradumna* as you are the embodiment of divine knowledge and superbly radiant glow. You are *aniruddha* as You reside always in the hearts of the devotees and thus being controlled by them. You live in the lotus-like hearts of the great sages like *sanaka* and others. O such a supreme Lord *vEmkaTESa*, I always pray to You!

పంచభూతవిస్ఫృష్టాయ పంచమాత్రాత్మకాయ చ

జ్ఞానకర్మేంద్రియేశాయ హృషీకేశాయ తే నమః ॥-4-21

पञ्चभूतविसृष्टाय पञ्चमात्रात्मकाय च

ज्ञानकर्मेन्द्रियेशाय हृषीकेशाय ते नमः ॥-4-21

pancaBUTavisR^ishTaya pancamAtrAtmakAya ca  
j~nAnakarmEndriyESaya hR^ishIkESaya tE nama@h —4-21

O Lord! You created the five elements (i.e., earth, water, air, fire and ether [sky]) and You are neither controlled by them nor You assume a form with these five elements. Hence, You are the embodiment of eternal joy, bliss and divine wisdom. You are the primal cause of the five senses. You are prompter for the Deities in-charge of the sensory organs (*karmEndriyAs*) and the extra-sensory organs (*j~nAnEndriyAs*) to function in a person. You are called *hR^ishIkESa* because You give pleasure to the *karmEndriyAs*, *j~nAnEndriyAs* as well as to the Deities like *brahma*, *rudra* and *lakshmi*. O such a supreme *lakshmi nR^isimha*, the Lord *vEmkaTESa*, I always pray to You!

విష్ణవే వైష్ణవేశాయ జిష్ణవే జయదాయినే

ఇష్టప్రదాయ చేష్టాయ కృష్ణాయోత్కృష్టకర్మణే ॥-4-22

विष्णवे वैष्णवेशाय जिष्णवे जयदायिने

इष्टप्रदाय चेष्टाय कृष्णायोत्कृष्टकर्मणे ॥-4-22

vishNavE vaishNavESaya jishNavE jayadAyinE  
ishTapradaAya cEshTaya kR^ishNAYOtkR^ishTakarmaNE —4-22

O Lord! You are residing in every thing and You are omnipresent in the entire universe. Hence, You are called *vishNu*. You dictate the devotees how to behave and You are always successful in all Your attempts. You bless the devotees who want to get rid of the *kAma*, *krOdha*, *mOha*, *IOBa*, *mada* and *mAtsaryAs*. You are always very dear and near to the devotees, thereby granting all the boons as per the their wishes. You assume the *avatArAs* of *vyAsa*, *vAsishTha*, and *kR^ishNa*. You do great performances like creating the universe and annihilation of the devils. O such a supreme Lord *vEmkaTESa*, I always pray to You!

క్షరాక్షరోత్తమాయాథ స్వక్షరేశాక్షరాయ చ

కుక్షిస్థపక్షిసంఘాయ క్షయాక్షయకరాయ తే ॥-4-23

क्षराक्षरोत्तमायाथ स्वक्षरेशाक्षराय च

कुक्षिस्थपक्षिसंघाय क्षयाक्षयकराय ते ॥-4-23

ksharAksharOttamAyAtha svaksharESAksharAya ca  
kukshisthapakshisamGAya kshayAkshayakarAya tE —4-23

O Lord! You are superior to the *kshara*-named *brahma* and *rudra* as well as to the *akshara*-named *lakshmi*. You are also superior to the imperishable *vEda*-described *akshara* Deities. You have the entire creation in Your womb. You are the destroyer of the devils and benefactor of the good people. You take away the distress and sufferings of the devotees. You enhance the fruits of their good deeds (please see a similar saying in *BagavadGIta*, Chapter 15, *SlOkAs* 16-17 for more details). O such a supreme Lord *vEmkaTESa*, I always pray to You!

నమో భవాయ భావాయ ధీరాయ పరమేష్ఠినే

వీరాయ వీరవపుషే ఋషయే పరమాత్మనే ||--4-24

నమో భవాय భావాय ధీరాయ పరమేశ్రినే

వీరాయ వీరవపుషే ఋషయే పరమాత్మనే ||--4-24

*namO BavAya BAvAya dhIrAya paramEshTinE*

*vIrAya vIravapushE R^ishayE paramAtmanE —4-24*

O Lord! You are the ultimate resting place of eternal bliss for the good people. You are the prime cause of prosperity and progress. You are always pleased with the divine wisdom associated with the deep devotion of the people. You are the altar of the entire universe and hence, You are the greatest One. You are the source of energy for the creation. You assume the mightiest body to do tremendously superior tasks. You assume the *avatArAs* of the great Sages *vyAsa*, *kapila* and others. O such a supreme Lord *vEmkaTESa*, I always pray to You!

నమో నారాయణాయాథ సాధారణధరాయ చ

నమః సమర్హణార్హాయ ధరణీధరరూపిణే ||--4-25

నమోనారాయణాయాథ సాధారణధరాయ చ

నమః సమర్హణార్హాయ ధరణీధరరూపిణే ||--4-25

*namO nArAyaNAyAtha sAdhAraNadharAya ca*

*nama@h samarhaNArhAya dharaNIdhararUpiNE —4-25*

O Lord! You are the last resort at the time of collapse of the universe (*yuGAmtam*). You wear the mighty universe as if it is a tiny thing. The Deities *brahma*, *rudra* and others find You worthy of great worship. You are the Lord *SrImannArAyaNa* who killed the *hiraNyAksha*, the powerful foe of the *dEvatAs* and uplifted the earth via Your tusk. O such a supreme Lord *vEmkaTESa*, I always pray to You!

అర్చ్యార్చ్యాచ్యుతాయాపి వంద్యావంద్యపదాయ చ

హిరణ్యగర్భగర్భాయ నమః శివశివాయ చ ||--4-26

అర్చ్యార్చ్యాచ్యుతాయాపి వంద్యావంద్యపదాయ చ

హిరణ్యగర్భగర్భాయ నమః శివశివాయ చ ||--4-26

*arcyArcyAyAcyutAyApi vandyAvandyapadAya ca*

*hiraNyagarBagarBAya nama@h SivaSivAya ca —4-26*

O Lord! You Deities like *Indra* worship Lord *brahma*. Lord *brahma* worships the Goddess *lakshmi*. All these great Deities worship Your blessed lotus feet because You are imperishable and You are beyond time and space. You have at Your navel the great *brahma* who is responsible for the creation of the universe. You provide good will and prosperity for the blessed Deities who in turn bestow good will and prosperity to the people. O such a supreme benevolent Lord *vEmkaTESa*, I always pray to You!

స్కన్దాయ శిపివిష్టాయ సచ్చిదానందరూపిణే

కర్మజ్ఞాననిరూపాయ శ్రుతిస్మృత్యాలయాయ తే ||--4-27

స్కన్దాయ శిపివిష్టాయ సచ్చిదానందరూపిణే

కర్మజ్ఞాననిరూపాయ శ్రుతిస్మృత్యాలయాయ తే ||--4-27

*skandAya SipivishTaya saccidAnandarUpiNE*

*karmaj~nAnanirUpyAya SrutismR^ityAlayAya tE —4-27*

O Lord! You grant eternal bliss and happiness to the liberated souls. You are at the focal point of the bright radiation of the sun and hence, You are called *SipivishTa*. You are the embodiment of eternal bliss and happiness. You preach divine wisdom to the people who do good deeds. You are the so called Lord *hari* because You are the prime source for the *vEda*, *vEdAmgAs* and *SAstrAs* which teach the people the right path for salvation. O such a supreme Lord *vEmkaTESa*, I always pray to You!

యమాయ నియమాయాథ దానవ్రతకరాయ చ

తపస్వినే చ తపాయ తాపత్రయహరాయ చ ||--4-28

यमाय नियमायाथ दानव्रतकराय च  
तपस्विने च तप्याय तापत्रयहराय च ॥-4-28

yamAya niyamAyAtha dAnavratakarAya ca  
tapasvinE ca tapyAya tApatrayaharAya ca — 4-28

O Lord! You bestow the disciplines of celibacy like non-violence, etc., to the devotees. You establish different worlds. You grant happiness and prosperity to the devotees via their benevolent charities given to the deserving people. You assume the *avatArAs* of *vyAsa*, *kapila* and other sages doing the *tapas (dhyAnam)* in *badarikASramam*. You make the devotees do the *tapas (dhyAnam)* and take away their three types of distress and grief. O such a supreme Lord *vEmkaTESa*, I always pray to You!

యజ్ఞాయ విశ్వాయ సుమంగళాయ సుతీర్థపాదాయ సుతారకాయ  
ప్రపన్న లోకానుగుణాయ సమ్భవే శుద్ధాయ శశ్వద్గుణవర్షణేనమః ॥-4-29

यज्ञाय विश्वाय सुमङ्गलाय सुतीर्थपादाय सुतारकाय  
प्रसन्नलोकानुगुणाय सम्भवे शुद्धाय शश्वद्गुणवर्षणेनमः ॥-4-29

yaj~nAya viSvAya suma~mgaLAya sutIrthapAdAya sutArakAya  
prasannaOkAnuguNAya samBavE SuddhAya SaSvadguNvarshmaNE nama@h — 4-29

O Lord! You leave *vaikunTham* and reside in different places in order to protect as well as uplift the good people. You are every where in the universe and bestow prosperity and happiness in the universe. The sacred water flows like *ganga* river and others emanate from Your blessed lotus feet. You liberate the devotees from the human bondages due to worldly life. Depending upon the level of devotion, You grant prosperity and happiness to the devotees. You are without any blemish. Hence, You are pure and You are the embodiment of great virtues like eternal happiness and bliss. O such a supreme Lord *vEmkaTESa*, I always pray to You!

కర్మిణీకర్మలిప్తాయ జ్ఞానాయ జ్ఞానదాయినే  
నిత్యముక్తాయ హరయే నిత్యముక్తిప్రదాయినే ॥-4-30

कर्मिणे कर्मलिप्ताय ज्ञानाय ज्ञानदायिने  
नित्यमुक्ताय हरये नित्यमुक्तिप्रदायिने ॥-4-30

karmiNE@2karmaliptAya j~nAnAya j~nAnadAyinE  
nityamuktAya harayE nityamuktipradAyinE — 4-30

O Lord! You are the doer of the magnificent deeds like creation of the entire universe. Nobody can find fault with You as You annihilate the demons. You are embodiment of divine knowledge and You grant the True divine knowledge to the devotees. You are always free from attachments and bondages. You take away the distress and grief of the devotees and grant them eternal bliss and happiness. O such a supreme Lord *vEmkaTESa*, I always pray to You!